

NATIONAL

Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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Requests by Non-Jews to Learn Hebrew Swamp Small-Town Rabbi

KITTANNING, Pa. (P-O) — The enthusiasm of non-Jews here to learn Hebrew has put such a strain on the time of Rabbi S. Friedman that the community is considering hiring a Hebrew teacher for the task.

IT ALL BEGAN, Rabbi Friedman told The POST and OPINION, when Dr. Noel Freedman, professor of Hebrew and Old Testament at Western Seminary (Presbyterian) delivered a sermon at First Presbyterian church here.

Church members noticed that the professor turned Old Testament pages from right to left and did not quote in the King James version but in informal translation.

AFTER THE services he explained that he quoted directly from the Hebrew Testament and further that the only way, in his opinion, to understand the Bible is to go to its source, rather than to rely on various translations.

Later, Rev. Thomas Luce, of the church, and Rabbi Friedman decided to experiment with teaching children of the church Biblical Hebrew.

RABBI FRIEDMAN undertook to organize and teach the class. There were 22 students, all 10 to 13 years old. Five months later the success of the venture was so apparent that the adults of the church requested permission to enroll in a similar class. For this course, 12 students registered.

Last month, at the end of the first term, of both groups, people in other local Protestant churches asked that the venture be made community-wide. In addition, the Presbyterian church requested permission to add two more classes.

AT THIS POINT, Rabbi Friedman announced that his first concern must be with his own congregation and the time he could devote to others is limited.

In answer, the non-Jews made still a further request—that if the Hebrew course does become community-wide, a regular Hebrew teacher be hired.

A rabbi's wife in Lexington, Ky., experienced similar success in teaching Hebrew to a group of non-Jews in the elementary schools there (P-O, June 19).

Jews As Masons, Elks Questioned

GREENFIELD PARK, N. Y. (P-O) — A commission to study whether, according to the halacha (Jewish law) it is permissible for a Jew to belong to the Masons, Odd Fellows, Elks, etc., was set up here at the 17th annual convention of the Rabbinical Alliance of America (Igud Horabonim).

A DISCUSSION, led by Louis Brenner of Carteret, N. J., and by Rabbi Joseph Grunblatt of Montreal, stressed that Jews ought to be discouraged from joining such groups as the Masons. The convention urged its members to make a distinction be-

Young Israel Invited to Join World Zionist Organization

PIONEER COUNTRY CLUB, Greenfield Park, N. Y. (P-O) — A formal invitation to Young Israel to affiliate with the World Zionist Organization was tendered here at the 47th annual convention of the Orthodox body DR. JUDAH L. TELLER, political adviser of the WZO, stressed

Boarded Shuls Don't Phase Kozlov

NEW YORK (P-O) — Whether or not the American Jewish Committee will meet with Frol Kozlov as it did with Mikoyan (Jan. 23, 1959), it is already clear that the U. S. Jewish group's protest against treatment of Russian Jewry is gaining attention.

THE AMERICAN Jewish Congress held a press conference at which it displayed pictures of various synagogues in large Jewish centers in Russia, which the Communists had boarded up.

The First Deputy Premier tried to deny to reporters that Jews were discriminated against, using almost the same language as Mikoyan in his excuses, and insisting that Jews "live a much better life in the Soviet Union than they do in Israel."

MEANWHILE a letter from three prominent American non-Jews in the New York Times called Kozlov to do something about the suppression of Jewish culture and anti-Jewish bias in Russia.

German Choir To Sing In U.S. For Shul Fund

NEW YORK (P-O) — News that a German choir from Munster University will sing 30 concerts in New York as part of a national tour, the proceeds from which will be devoted to reconstruct the Munster synagogue, created little stir here. The synagogue was destroyed by the Nazis in 1938.

"Through the medium of music more hearts will be opened than by speeches," said Frau Herma Kramm-Reuter, conductor of the choir.

the importance for the Zionist movement of the plan initiated by Dr. Nahum Goldmann for bringing non-Zionists into the organization.

Teller told the delegates that Young Israel would become a member of the Presidents' Conference, made up of the heads of the major national Jewish organizations, before the end of the summer.

HE PRAISED the Conference as "a great instrument in American Jewry for united action for Israel in areas in which all American Jews, Zionists and non-Zionists, have achieved mutual agreement."

The convention heard an appeal from Moshe Shapiro, former minister of religion in the Israel cabinet, for religious Jews to settle in Israel.

HE URGED that "especially now when Zionists don't want to go to Israel, religious Jews should go there."

OBSTACLES APPEAR

NEW YORK (P-O) — An opportunity to study carefully the effects of the plan advanced by Dr. Nahum Goldmann, president of the World Zionist Organization, for bringing non-Zionist bodies like the United Synagogue (Conservative) into the WZO has led to more cautious statements, and some criticism. Dr. Emanuel Neumann, a member of the Jewish Agency executive, back in the U. S. after attending the Actions committee meeting which ok'd Goldmann's plan, urged caution in a statement analyzing the plan.

In England, a hint that the Mizrahi (religious Zionists) organization might leave the WZO was given by Abba Bornstein, joint chairman of the Mizrahi-Hapoel Hamizrahi federation.

Ex-Member Says Council Domination Was Election Issue

CHICAGO (P-O) — The first member of Lakeside Congregation in suburban Highland Park, to talk to the press this week took issue with the position of Clarence Coleman, Council president, and former president of the congregation, that the recent election fight (P-O, July 3) was over personalities.

Coleman, Council president, and former president of the congregation, that the recent election fight (P-O, July 3) was over personalities.

The dissident group lost in a bitterly fought contest by 30 votes out of a total balloting of 634.

"WE FOUGHT for separation of church and state," the former member asserted. A congregation is supposed to be for worship only—for prayer. Politics has no place on the pulpit."

He added that "there never was any talk of throwing out Rabbi Singer. We simply felt that if we would win, the rabbi would see we were in the majority and conduct himself accordingly."

HE ASCRIBED his group's loss of the election to the failure of many members to vote. He said also that many others who did vote for the official slate did so through a misunderstanding of the position of the opposition.

Rabbi Richard Singer stirred nation-wide indignation when he stated in a sermon that he would not contribute to the United Jewish Appeal (P-O, April 10) because its funds were used for political purposes.

COLEMAN TOLD The POST and OPINION last week that the election "was not a question of principles. Certain people wanted to be in the leadership, so they formed an opposition party."

Rabbi Blames Parents for Pushing 8-Year-Olds Into Social Whirl, Hits Bar Mitzva Dances

ATLANTA (P-O) — Rabbi Emanuel Feldman, of Beth Jacob congregation here, this week blamed parents instead of children for a stepped-up social life which makes "eight years olds . . . more familiar with the cha-cha than they are with arithmetic or siddur . . ."

WRITING in his Beth Jacob News, Rabbi Feldman urged measures similar to those recommended in Richmond, where the Jewish community council adopted a guide (P-O, May 8) banning single dating for youngsters not yet in senior high school.

"SIMILAR measures are necessary in Atlanta," wrote Rabbi Feldman in his bulletin.

"Local parents have become obsessed with the fear that their children, not yet even teen age,

may be left out of the social whirl. Witness the large numbers of 8, 9, and 10 years old who cannot come to shul because they have dancing lessons.

"EIGHT year olds are more familiar with the cha-cha than they are with their arithmetic or siddur, and parents who do not send their children to Hebrew school or day school because of lack of time and money somehow find the time and money to make certain that their pre-teens are authorities on ballroom dancing.

"It is this rabbi's considered judgment that by and large it is not the children who demand the social whirl, but rather parents who feel that they must keep up with the Jewish Joneses. Local parents have become obsessed with the fear that their children, not yet even teen age,

dancing, into dating, and into social activities for which they are too young is to cause them untold harm and headache. To permit and encourage certain practices simply because 'everyone is doing it' is to abdicate our parental duty . . ."

The rabbi emphasized that "the least palatable aspects of our community's abnormal mob psychology are the bar mitzva dances."

"JEWISH parents once found their nados when their bar mitzva boy donned his tefillin, carried the Tora in his arms, and began doing mitzvot. Today Yiddish nados is found in the clubs when the bar mitzva dons a tuxedo, carries a 12-year-old girl in his arms across the ballroom, and begins doing the cha-cha . . ."

Ban on Orthodox Rabbis In Joint Groups Is Defeated

By GERSHON JACOBSON
New York Bureau Chief

FALLSBURG, N. Y. (P-O) — A fight carried on over the past few years to force members of the Rabbinical Council of America (Orthodox) to drop out of rabbinical groups containing Reform and Conservative members lost again at the group's annual convention here last week, but did seem to pick up strength.

THE VOTE on a resolution introduced by Rabbi David B. Hollander, a for-



mer RCA president, was 91 against 40 in favor.

The RCA is made up almost

Orthodox Rabbis To Meet In Israel

PINE VIEW HOTEL, Fallsburg, N. Y. (P-O) — The Rabbinical Council of America (Orthodox) voted to hold its 1961 convention in Israel, the second U. S. Jewish body to meet in the Jewish state. The B'nai B'rith recently concluded the first convention of any U. S. Jewish organization in Israel.

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Involved in the floor battle was part of a letter read by Rabbi Emanuel Rackman, RCA president, from Menahem M. Schneerson, the Lubavitcher Rebbe, which seemingly approved of the Jewish chapel now under construction at Idlewild airport (P-O, June 5).

THE ACTION brought a telegram from the Rebbe asking that the full text of his letter be read to the convention. The letter explained the Rebbe's position as believing that you should try to help a Jew even if he is Reform to prevent him from transgressing, but expressed the view that the synagogue should be built by Orthodox Jews. (The synagogue, the cornerstone of which was dedicated last week, is being built by the New York Board of Rabbis, which includes members of all three wings of Judaism.)

The Rebbe also opposed firmly

membership of Orthodox rabbis in rabbinical bodies with Reform and Conservative rabbis.

IN A nine-page statement, Rabbi Hollander charged that "no mehitzah however tall can mask the fact that for the first time a synagogue will serve three branches and at different times a clergymen of one of the three branches will officiate. (A mehitzah is a wall, often only a few feet high and adorned by ferns, separating men and women at services under Orthodox law.)

Rabbi Hollander's motion called for an amendment to the constitution which would have banned membership in the New York Board of Rabbis and the Synagogue Council of America (SCA).

ALTHOUGH the moderate wing of the RCA held control of this controversial issue, a top leader of the body told **THE POST** and **OPINION** that "if Hollander would have been smart enough to present his memorandum as two separate cases, one for the withdrawal from the NYBR and the other withdrawal from SCA, he would have had very good

chances of passing at least the one on NYBR."

In his presidential report, Rabbi Rackman said:

"You know that I shall continue to work together with all Jews, with all congregations and even with the spiritual leaders of non-Orthodox congregations, in all matters in which we have a common interest."

LONG BEFORE an issue was pronounced by some individual rabbis in the USA (P-O, March 30, 1956), there was another issue

pronounced by, I presume, men at least as great, that one may not create a pairud (split or separation) among Jews, and I do not want to be a party to the creation of such a pairud, especially when the really Tora-true Jews are such a tiny minority. Because there is no such pairud our influence is far beyond our numerical strength."

The convention re-elected Rabbi Rackman as president, and Rabbi Solomon J. Sharfman as honorary president. Other officers re-elected were: Rabbi Charles Weinberg, first vice-president; vice-presidents, Rabbi Robert H. Marcus, Rabbi Abraham I. Rosenberg, Rabbi Zev Segal, Rabbi Harold P. Smith, financial secretary, Rabbi Abraham Chill, recording secretary, Rabbi Leon D. Stitskin, Rabbi Paul Z. Levoit, treasurer; and Rabbi Israel Kavan, executive vice-president.

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Cabinet Crisis Harbors This Question:

Can Israel Serve As Agent of World Jewish Unforgiveness

By MOSHE KOHN

(Moshe Kohn is a former managing editor of The POST and OPINION who now resides in Israel.)

JERUSALEM (P-O)—The real question behind the cabinet crisis is this: Is it possible for Israel, as a sovereign, responsible state, to serve as the agent of world Jewish unforgiveness.

AN EVEN greater question for Jewry is also involved—the future character of Israel and its relation with world Jewry.

What is perhaps the "coldest" cabinet crisis that Israel has yet faced will probably turn out to be the most crucial spiritual or ideological question that the young state has had to answer.

That question concerns the character of Israel as a "Jewish state."

NO ONE in Israel, with the exception of some political partisans, really seems to be concerned with the details of the

CAN'T IGNORE WORLD

LONDON (P-O)—The Jewish Chronicle said editorially this week that "the idea of helping to arm a German army, whatever the justification, is bound to be so repugnant to millions of Jews, in Israel and abroad, that its political wisdom is open to question... Israelis may find it irksome to be bound by Jewish sentiments, but surely this is a corollary of the partnership between Israel and the Diaspora."

conflict between Ahдут Ha'Avoda and Mapam on the one hand and Prime Minister Ben-Gurion on the other. No one really seems to grasp or be interested in the technicalities of coalition "rules of order" which set off the present debate; in the validity of the charge that Ben-Gurion had presented them with a fait accompli and that they had learned of the arms deal with West Germany too late to do anything about it in the cabinet.

No friends of the government fear, and none of its opponents really hope, that there will be an about face on any national issues, no matter what the outcome of the present "crisis" is. And where a showdown on national security is concerned, the whole country—from Herut on the extreme right to Mapam on the extreme left (the Communists may, for obvious reasons, be discounted) stands united.

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AN ILLUSTRATION of the fact that this was not really considered a "hot" crisis is that throughout the heated debate in Knesset on the issue no more than several dozen people were to be found standing outside the Knesset building at anyone time, watching, or listening to the debate coming over the public loudspeaker. This, despite the efforts of some speakers to rouse the memory of the "six million martyrs," and despite the efforts of some to bring back the days of the German reparations debate seven years ago, when thousands of impassioned citizens filled the streets outside the Knesset and dozens of police stood on guard to keep the peace.

For most Israelis, no matter what their personal memories of the Hitler period, accept what Moshe Dayan said outside of Knesset two weeks ago and what Ben-Gurion said in his hour-long speech in Knesset last week just before the arms deal was approved by a 57-45 vote: The only section of world Jewry that today faces the danger of physical extermination, with rampant Arab nationalism as the potential mass-murderer, is Israel Jewry.

THEY ALSO accept the reality of Israel's position in the world today as an independent state which, like all other states, must constantly seek a favorable position in the world power lineup. They also by and large accept the fact that Western Germany today is one of the mainstays of the free world power lineup where Israel enjoys most of its active friendship, and that of all the lands where the Jews felt the hand of Nazism, Western Ger-

many alone has made any substantial reparation.

And, little as some Israeli Jews may like it, they also accept the fact that the money and goods which have been flowing into the country since the reparations agreement was made have been a mainstay of the Israeli economy.

BUT WHAT gives most of them a gnawing sense of discomfort is the problem of reconciling these realities with their memories of what Hitler Germany did to them or their families, and with the folk memory—which is not a Jewish memory alone—of a Germany which in generation after generation has thrown Europe or the world into bloody war. It is not easy for Jews, the traditional "messengers of peace" to accept the role of "munitions merchant" to the "bellicose Prussian," the "murderer of his people."

The real question, therefore, is whether the realities of 1959 will suffice to heal the wounds of 1939 and erase the memories of 1914 and 1870, and so on back in history. France, which over the centuries has suffered perhaps no less than the Jews at the hand of Germany, has accepted the new realities.

THE RESOLUTION of this question—the question of the relations of the Jewish people with Germany in the light of the reality of the State of Israel—may be expected to go a long way towards determining the future character of Israel and its relations with world Jewry.

For even if diplomatic relations are not established with

Germany in the immediate future, and even if German-made films are not immediately admitted to Israeli screens, it will be determined once and for all that it is not always necessary or relevant to harbor a grudge sovereign, responsible state to against a former enemy. It will also be made clear that even if it is unforgiveness.

world Jewry is justified in continuing to detest the concept "Germany," that Germany has not made proper spiritual atonement or material reparation, it is impossible for Israel as a responsible state to serve as the agent of world Jewry.

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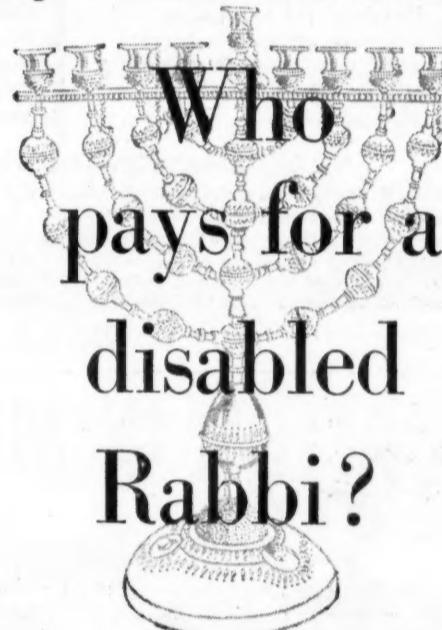
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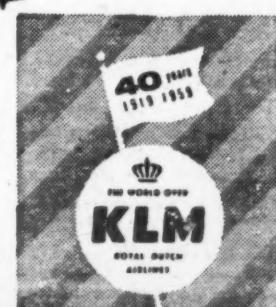
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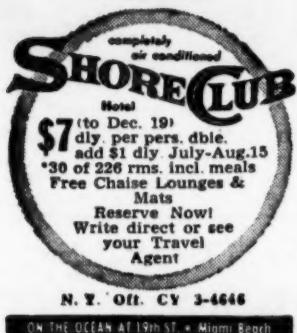
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Convicted Butcher Is Reinstated

SAN FRANCISCO (P-O)—The Board of Kashruth of Northern California has reinstated Max Drexler, the first butcher to be fined for violation of California's kosher food law. He was found guilty by a civil court of selling 75 chickens falsely represented as kosher, to Congregation Ner-Tamid of San Francisco.

NEW JERSEY

It's Held In Congregational Church

First Bar Mitzva in 350 Years

By RUBY ZAGOREN

WETHERSFIELD, Conn. (P-O)—This city, which claims to be the state's oldest town, had its first bar mitzva recently, and it took place at the First Congregational Church here.

ABOUT FOUR years ago, Jewish residents of this riverside

town realized the need of organizing for religious purposes. With small financial resources, they formed the Jewish Community Group of Wethersfield and started a search for a temporary home.

The Congregational Church through its minister, Rev. Keith M. Jones, opened its doors and invited the young congregation to use its Fellowship Hall. Formerly, the Jewish Sabbath and Holy Days found the local residents scattered in temples and synagogues throughout the Hartford area.

AFTER THE Congregational Church offered its Fellowship Hall, the Jewish group knew it had a home when needed. A Sunday school was organized and a Hebrew school started. Sabbath services still continued in private homes on Friday nights however.

Kenneth Barry Dobkin, 13, son of Mr. and Mrs. Samuel Dobkin, was the first bar mitzva in the 350 year history of this old town. This first service for the Dobkin boy was especially appropriate since his mother was one of the prime movers of the Jewish Community Group. Rabbi Bruce

E. Harbater of West Hartford officiated at the services in Fellowship Hall.

THE BAR MITZVA service represents the first fruits of the Wethersfield Jewish Sunday school and Hebrew school.

Currently, the Wethersfield Jewish Community Group now has 70 families, including a few residents of nearby Rocky Hill. Wethersfield Christians have been generous in their support.

DR. SIDNEY SHINDELL, who was the second president of the group, built the Ark himself. Dr. Shindell is a licensed lawyer as well as a practicing physician.

The Dobkin bar mitzva is the first of six scheduled for this year. To date the congregation has no rabbi, but employs the services of student rabbis from the Jewish Theological Seminary of America, supplemented by Hartford rabbis.

The growth and progress of the Wethersfield Jewish Community, the Jewish group says itself, is due in large part to the co-operation, and active brotherhood, shown by Rev. Keith M. Jones and the Congregational Church.



Out of Church on Bar Mitzva Day

Kenneth B. Dobkin, the first bar mitzva celebrant in the history of Wethersfield, Connecticut's oldest town, pauses on the steps of the town's First Congregational Church, where the ceremony took place, with the Rev. Keith M. Jones (left) church pastor, and Cy Levine (right) Jewish community group president. (Photo courtesy of Hartford Times.)

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Levin's Resort in South Haven, Mich., announced this week that it is the only resort in South Haven under the supervision of the Chicago Rabbinical Council. A mashgiach is stationed on the premises to assure kashrut. E. Reuben and Sophie Levin, owners, said.

The resort was the first in South Haven to build its own swimming pool, and offers all sports and entertainment facilities.

BOAC RETURNS TO LYDDA

The British Overseas Airways Corp. plans to resume flights to Lydda airport, Israel, in October. BOAC dropped flights to Lydda in 1955, claiming they were unprofitable.

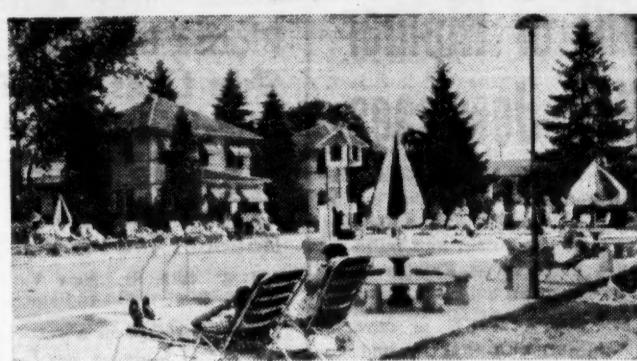
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Guests at the Laurels Country Club on Sackett Lake, Monticello, N. Y., enjoy golfing on the famed resort's championship greens under the aegis of pro Tom Cruso.

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Camp Freedman is a non-profit resort affiliated with the Federation of Jewish Philanthropies of New York. Prices are geared to young budgets and transportation by chartered bus is included in the fee. A short talk at registration determines the exact fee.

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Milwaukee Judge Throws Out Will of Mother Forcing Sons to Go to Israel, Wed Jewesses

By HYMAN CHESTER

MILWAUKEE, Wis. (P-O) — A judge ruled last week that a will, split equally the \$40,000 estate under which a Jewish mother sought to use a bequest to separate her younger son from his Catholic wife was invalid. The judge said that the will was contrary to public policy in Wisconsin, because it was "calculated

to induce a divorce." He ruled that the two sons involved would former Milwaukeean now living in Chicago, had filed suit in an attempt to break the will of his mother, the late Mrs. Edith Diamond, who died in January at 67. The mother left half of her

estate to each of two sons, Isadore and Milton, 31, upon condition that each marry a Jewish girl, move to Israel and build or buy a home there. Failure to do so would mean only a \$1 bequest.

MILTON'S WIFE is Jewish, and Milton said that he had no objection to the will. He said that he would go to Israel and try to live as his mother wished, but would return to the United States if he didn't like it.

Isadore, on the other hand, charged that the will was drawn up after he had already married a Catholic against his mother's wishes, and that his brother had influenced his mother against him. He charged that the will meant that he must get a divorce in order to get his share of the estate.

"I DON'T want to leave my wife. I love her, and I told my mother so many times," he said. He also revealed that his wife is pregnant.

Testimony taken in court showed that the mother lived in a strictly Orthodox manner, but apparently had not been able to keep her sons on the same path.

The wife of the elder son said that her mother-in-law didn't really like her, either, because she was not Orthodox and refused to keep a Kosher home, and that the will also might have been aimed at "straightening her out."

AFTER THE SUIT was filed, Milton was subjected to a rash of telephone calls from Catholics who berated him and called him the instigator of the "cruel" will. The calls upset Milton so much that he assaulted a newspaper photographer outside the courtroom in an attempt to prevent picture taking. He said he wanted to avoid further publicity.

FLORIDA

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Israelis Large Tranquillizer Users, Says Health Official

JERUSALEM (P-O) — Israelis now before the Knesset would be described as among the world's largest users of tranquilizers by Dr. E. Menczel, director of the pharmacy division of the Health ministry. Dr. Menczel said, however, that Israelis were not as prolific users of the pills as Americans.

The pills are manufactured by Israeli pharmaceutical houses, which produce about 25 brands. No prescription is required to purchase them, although a bill

STOWAWAY'S FARE PAID

PARIS (P-O) — The Israel embassy here paid the passage last month for a 17-year-old Israeli student who made four attempts to stow away on aircraft bound for Israel, so he could join his mother there.

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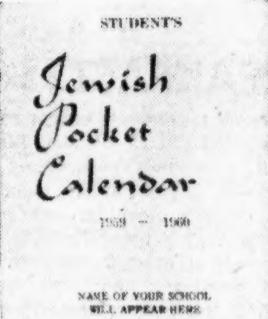
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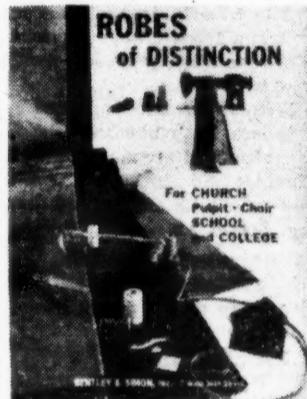
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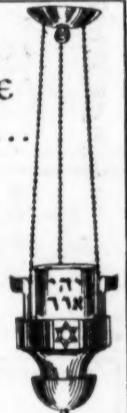
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WHAT FOODS THESE MORSELS BE

TO BOLSTER LAGGING APPETITES, ENRICH BREAKFAST

By SARAH LIEBER

These are the days when the balabusta wants to save time, energy, and work. But it is also the time when we like to have our friends and family get together informally.

We want to tempt the appetites which are likely to be somewhat jaded in the heat. And it is up to us to remember the rules of good nutrition no matter what the weather, or the attitude of the family. There are, of course, any number of ideas along these lines.

FOR INSTANCE, if you have trouble in your house with lagging appetites, remember that breakfast is a meal which can be enriched. It is served at the time of day when we are rested, when it is comparatively cooler, and when the house is quiet.

You might enrich the meal without adding too much work

or too much bulk, by beating a whole raw egg into the orange juice. Or you may use an eggnog instead of milk or cream to pour over the cold cereal. A little pure vanilla flavoring added to the eggnog makes it very attractive. Or you might use a dash of nutmeg, if that is your preference.

Cool cocoa, made with one of the instant chocolate powders, will appeal to the youngsters. And don't forget that more vitamin C is needed in summer than usual. It is easy to serve, easy to consume, and very welcome either in the form of drinks or in salads, relishes, or side dishes. I always keep a few cans of both juice and frozen grapefruit sections in the refrigerator.

I HAVE an unusual request which I have been unable to fill, though I have done a good bit of checking. Perhaps one of our readers can help.

Mrs. N. B. Jacobson, of New York City, requests a recipe for cucumber jam or jelly. I would be very grateful if anyone who can give us such a recipe will send it to me.

From Mrs. Blanche Friedman of Cleveland, Ohio, comes a recipe for an excellent salmon loaf to serve 100. Mrs. Friedman served it with great success to the Mizrachi Women's conference. I would like to suggest that you busy committee women clip this recipe and save it for future use.

SALMON LOAF FOR A CROWD

15 1-lb. cans salmon
30 eggs
3 quarts hot milk
9 cups bread crumbs
½ lb. butter, melted
salt, pepper, paprika to taste
1½ lbs. grated onion
3 to 4 chopped green peppers
4 cans peas

Put together all ingredients, adding peas last. Stir them in lightly. Bake in large loaf pans for one hour in 325 degree oven. Cut into squares to serve. Mrs. Friedman says you might like to serve the salmon loaf slices with any sauce of your choice, although this is good eating as is. Thank you, Mrs. Friedman.

PICKLED EGGS

(Thanks to Mrs. A. Fial, Jackson Heights, L.I., N.Y.)
12 to 16 hard-cooked eggs
2 cups hot pickled beet juice (from canned or jar variety)

Place peeled eggs in a jar. Pour in beet juice. Cover and refrigerate for several hours before serving. Cut in halves. This is a pretty garnish with an unusual flavor.

Makes 1½ cups

CHICKEN NUGGETS APPETIZER FOR A CROWD

¼ cup lemon juice
¼ cup catsup or chili sauce
¼ cup mayonnaise or salad dressing

2 tbsps. grated horseradish (prepared)

½ cup parve margarine or salad oil

½ tsp. ground pepper

½ tsp. salt

1 tsp. dry mustard

2 cups diced cooked chicken

coatings for appetizers; toasted sesame seeds, chopped chives, chopped nuts, crushed potato chips, or crushed ready-to-eat cereal

Place all ingredients except coatings in an electric blender. Blend until a smooth consistency is achieved. If you have no blender, run chicken meat through food chopper twice, using finest blade. Then add all other ingredients except coatings, and beat until smooth. Refrigerate several hours or overnight to mellow. Shape into balls using two teaspoonsfuls of the mixture for each. Roll in coatings. An assortment of coatings makes for an attractive platter. Serve cold. Makes about 48 nuggets.

FRESH FRUIT SALAD

1 cup sliced fresh strawberries
1 cup fresh pineapple wedges
1 cup fresh orange sections
2 cups fresh honeydew melon balls
½ fresh cantaloupe, diced
½ cup fresh blueberries
shredded greens for garnish
Combine all ingredients. Chill and serve with any desired dressing. Serves 12.

FRESH LEMON FRENCH DRESSING

1 clove garlic, crushed (optional)
1 cup salad oil
1 tsp. grated onion
¼ tsp. salt
½ tsp. dry mustard
½ tsp. ground black pepper
1 tbsps. sugar
½ cup fresh lemon juice
Soak garlic in oil for one hour. Beat in all remaining ingredients, using rotary or electric beater.
Makes 1½ cups

FRUITED PARMESAN SALAD DRESSING

1 tsp. salt
½ tsp. powdered dry mustard
½ tsp. ground white pepper
1 tbsps. sugar
1 clove garlic, crushed

• • •

A Word to the Wives

As I have mentioned so many times in the past, we who keep house in this day and age are very fortunate that so many manufacturers and processors are taking our needs and problems into account.

That's why keeping house in the summer is easier and pleasanter than ever before, what with modern refrigerators and freezers.



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FRANKS KASHA
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Beer Stew
Chopped Liver
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anterior than ever before, what with modern refrigerators and freezers.

Keep Picnic Foods Thoroughly Chilled

The rule in preparing for picnics is to keep cold things thoroughly chilled by wrapping properly, using canned refrigerants, or thermos containers.

And keep hot things hot, or reheat them thoroughly, before serving. It is the slightly warm foods which are most likely to be spoiled.

For Unusual Dressed Poultry, Try Elkay

Another of the fine kosher companies is ELKAY, of Lakewood, N. J.

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WOMEN'S VIEWPOINT

Helen Cohen Sparks Argument Between Rabbi, Historian

By HELEN COHEN

I would like to turn over my corner this week to two letters:

Editor Jewish POST and OPINION In your May 29 issue Helen Cohen attempts to do "a serious job" on "Who Is a Jew?" and supports her ideas with the authority of an article by Dr. Solomon Zeitlin in the April Jewish Quarterly Review which she accepts without question.

REGRETTABLY, however, that article abounds in gross errors. I shall confine myself now only to the two chief quotations given by your columnist.

1. Dr. Zeitlin says: "A conclave was held in the year 65 CE where certain measures were adopted, one of them being the pronouncement that all non-Jews were declared to be ipso facto unclean in the degree of zab. Any Jew who was unclean in the degree of a zab was obliged to be baptized after purification and to bring a sacrifice. A non-Jew . . . who wished to join the Jewish community had to be baptized since by entering the Jewish community he became purified . . . and he had to bring a similar sacrifice."

DR. ZEITLIN thus traces the requirements of baptism and the sacrifice for a convert to Judaism to the enactment of the rabbis in 65 CE. This is sheer nonsense.

The immersion of a zab had to take place only in "living waters," a well. See Leviticus 15, 13 and Mikvaot, 1, 8. A convert to Judaism may immerse himself in any kosher mikva.

Furthermore, if the sacrifice was only a rabbinic requirement, it would be Chullin in the Temple Court and would be ipso facto prohibited.

Actually, these requirements are Pentateuchal as the Talmud (Kerithoth 9a) declares: "Even as our forefathers entered into the covenant at Sinai only by circumcision, immersion and the sprinkling of the blood of sacrifices, so shall they (non-Jews) enter the Covenant only by circumcision, immersion and the sprinkling of the blood of sacrifices."

The Talmud goes on to prove each of the three requirements from Biblical texts and further adduces Biblical proof that since the Holy Temple is destroyed the sacrifice is not binding.

2. DR. ZEITLIN maintains: "Circumcision became a requirement for proselytes after the destruction of the Second Temple."

Here too, the professor errs grievously. In ancient Israel there were the Ger Toshav, a resident Gentile, and the Ger Zedek, a full convert to Judaism. The former was not circumcised, was permitted to eat non-kosher foods and to do work on the Sabbath, and was not allowed to eat the Passover or to marry a Jewess. The latter was a full-fledged Jew, could eat the Passover and marry a Jewess, and of course had to refrain from work on the Sabbath and from non-kosher foods. (See Exodus, Chapter 12 and Deuteronomy 14, 21.)

Dr. Zeitlin has confused the

two concepts and has come to fantastic conclusions.

Dr. Zeitlin would have been on safer ground had he maintained that circumcision was a requirement for the would-be convert to Judaism from pre-Sinaitic times. He could then have cited for proof the story in Genesis, Chapter 34.

Since Helen Cohen bases all her ideas and conclusions on the one authority—Dr. Solomon Zeitlin—and since he has been totally refuted, a passage from Isaiah (31, 3) may now be appropriately applied: "He that helpeth shall stumble, and he that is helped shall fall."

DR. NATHAN DRAZIN
Rabbi

Shaarei Tfiloh Congregation
Baltimore, Md.

Zeitlin Answers

Rabbi Nathan Drazin takes issue with my article "Who Is a Jew?" He wrote, "that the article abounds in gross errors."

He did not elaborate on the errors but said he is confining himself to two quotations.

In his rebuttal he reveals his lack of knowledge of the history and development of the halacha and of the history of the Jews during the Second Commonwealth.

THERE ARE two different methods of studying halacha—the dogmatic and the historic. The dogmatic method implies the study of the halachot as they are, without any investigation of the underlying reasons for their origin. The historic method is the study of the origin of the halacha and the forces which brought about their enactment, as well as their development in different aspects.

As an Orthodox rabbi, Drazin has to follow the halachot as recorded in the late rabbinic literature even as given in the Shulhan Aruch. As a historian, it is my duty to present the origin and the development of the halacha regardless of the opinions of the later rabbis.

My essay, "Who Is a Jew?" is a halachic-historic study. It is based on the history of the Jews during the period of the Second Commonwealth and halacha which prevailed during that time.

RABBI DRAZIN takes exception to my statement that the requirements of baptism and the sacrifice of two doves for a proselyte to Judaism was enacted by the sages at the conclave in the year 65 CE. In this conclave the sages declared that all pagans are in the status of zab.

Rabbi Drazin said, "The immersion of a zab had to take place only in 'living waters,' a well. See Leviticus 15, 13 and Mikvaot, 1, 8. A convert to Judaism

may immerse himself in any kosher mikva."

THERE IS NO mention whatsoever in the early Tannaitic literature of a kosher mikva for proselytes. The expression tebila, baptism, immersion, is used. Rabbi Drazin is employing prochronism, i.e. he uses terms and halachot which came into vogue and were enacted in later periods, ascribing them to an earlier period because of his lack of knowledge of history and the development of halachot.

Drazin wrote further, "Furthermore, if the sacrifice was only a rabbinic requirement, it would be Chullin in the Temple Court and would be ipso facto prohibited."

When the sages declared that the pagans are in the status of zab, then when they became converts to Judaism they had to bring the same sacrifice that an Israelite zab had to bring.

ACCORDING to Leviticus 15, 1-14 when a zab has been cleansed of his issue he should count seven days and he shall wash himself in running water on the eighth day and he should bring as a sacrifice two doves or two pigeons. This type of sacrifice is brought by a convert to Judaism.

Incidentally the sacrifice of doves or pigeons is only for those who were in the status of zab; also women who had given birth and could not afford a lamb could bring two doves or two pigeons for sacrifice after having been cleansed. So the sacrifice of a convert was not Chullin.

RABBI DRAZIN continues, "Actually these requirements are Pentateuchal as the Talmud (Kerithoth 9a) declares: 'Even as our fathers enter into the Covenant of Sinai only by circumcision, immersion and the sprinkling of the blood of sacrifices, so shall they (non-Jews) enter the covenant only by circumcision, immersion and the sprinkling of the blood of sacrifices.'

It is true that this is found in the Talmud but it is a later halacha and it is referred to in my article.

Rabbi Joshua, who lived before the Bar Kokba period, held that if a convert to Judaism had been baptised but not circumcised he is a bona fide proselyte. (See Yeb. 46.) Shortly after the

destruction of the Second Temple, there was a controversy between two sages, Rabbi Eleazar and Rabbi Joshua. According to the former circumcision without baptism is sufficient to become a convert to Judaism. According to the latter, who was a Hillelite, baptism is sufficient. Only the later halacha held that both circumcision and baptism were imperative for those who wanted to become proselytes.

RABBI DRAZIN continues, "Dr. Zeitlin maintains: 'Circumcision became a requirement for proselytes after the destruction of the Second Temple.' Here too, the professor errs grievously.

In ancient Israel there were the Ger Toshav, a resident Gentile, and the Ger Zedek, a full convert to Judaism." I have not erred. Rabbi Drazin does not know the history of proselytism. The word Ger in the Bible has the connotation of sojourner, and so the Greek word proselytos, proselyte also has the connotation of sojourner — a stranger who has come to live in the country.

Brandeis Building Named For Food Fair Founder

WALTHAM, Mass. (P-O) — Samuel Friedland, Miami, Fla., founder of the Food Fair Stores, Inc., was honored Sunday, June 21, at ceremonies designating the newest research building at Brandeis University as the Friedland Life Science Research center.

A four-story building, the center houses research facilities in chemistry, physics, and biology.

Friedland made possible the construction of the center with a gift of \$500,000, matched by a building grant from the U. S. Public Health Service.

The word proselyte, in the sense of a convert, was not used by Josephus. Only in the Greek literature after the destruction of the Second Temple is the word proselyte used for a convert to Judaism.

THE WORD GER in the Bible, which we previously mentioned, had the connotation newcomer and now that converts to Judaism were welcomed the same word Ger came to be applied to one who became a convert, a newcomer to the religion of the Jews.

The terms Ger Toshav and Ger Zedek came into rabbinic literature after the destruction of the Second Temple.

I did not confuse these two terms as Rabbi Drazin charged. He, by charging me with confusion, reveals his lack of knowledge of history.

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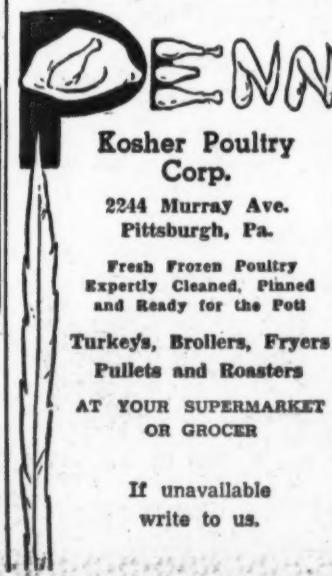
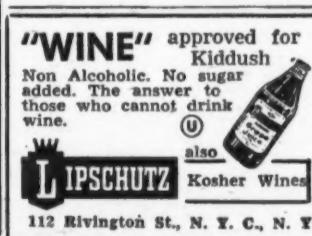
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BRIEFLY NOTED

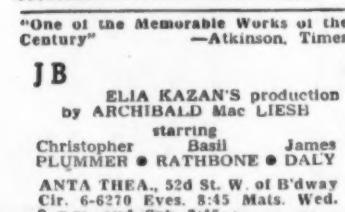
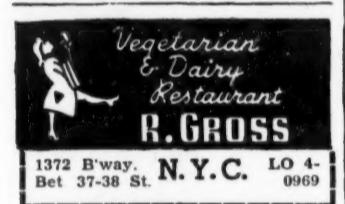
Lyric Opera of Chicago To Give 3 Novelties in 10 Performances

CHICAGO—The Lyric Opera of Chicago, entering the second half of its initial decade, will present one six-performance series and two seven-performances series on Monday, Wednesday and Friday nights from Oct. 14 through Nov. 27.

A total of 10 operas are to be offered, at least three of which are important novelties or revivals—"Jenůfa," by Leos Janáček; Wagner's "The Flying Dutchman," and a favorite in Chicago, "Thaïs," by Massenet. Six operas will be presented in settings new to Chicago.

THE COMPANY, which annually offers one of the most interesting schedules and rosters in the country, will present the American debuts of Gre Bouwensijn, Sylvia Fisher, Tomislav Neralic, Anna Maria Rota, Ernest Blanc, Michael Roux and Ferrucio Mazzoli. Ballerina Maria Tallchief will star in the Dance

KOSHER RESTAURANTS



IN NEW YORK

A HANDY JEWISH GUIDE TO NEW YORK

ISRAELI ACTS EQUAL GUESTS' GLOSS IN SMOOTH 'MUSIC UNDER THE STARS'

"Music under the Stars," held this year under the roof of Madison Square Garden, displayed the rehearsed smoothness one expects of the America-Israel Cultural foundation its sponsor.

EXCEPT for speeches, which were cumulatively interminable and awkwardly placed, the show moved comfortably and professionally under the mastering of Fred Waring, who with his Pennsylvanians gave the evening its foundation and gloss.

The guest stars were Elaine Malbin, NBC Opera co. soprano; comedians Phil Foster and Joey

Bishop; that incomparable convert, Sammy Davis Jr., and a pair of Israeli acts which were their equal or better.

ITZHAK PERLMAN, 13-year-old Israeli violinist in this country under an AICF scholarship, played a movement from a Saint-Saens concerto, with piano accompaniment. The chubby youngster, paralyzed with polio from the waist down, performed sitting.

His playing was empty of vigor, an excusable circumstance, but his tone was sweet and full, the bowing and fingering meticulous.

ous. The total performance was exceptionally mature for the age.

Hillel and Aviva, the man-and-wife song team whose recordings have often been reviewed here, crackled with fire and life. The beauteous Aviva, with her Miriam drum, came over more fully, vocally, than in recording, and her tall, craggy husband, who plays the chalil—a sweet and mournful pipe—unleashed a powerful, enchanting basso profundo when they were singing together. They were picturesque under the Garden's incomparable lights.

J. G.

BOOKS AND RELIGIOUS ARTICLES

'Jewish Community of Utica' Covers Fully Every Movement, Person in City's Story

THE JEW IN AMERICAN SPORTS, by Harold U. Ribalow, \$3.95 (Bloch).

The new revised edition of Ribalow's bestselling volume continues to provide the Jewish sportslover with knowledge of Jews in every major sport —

baseball, football, boxing, tennis, bullfighting (Franklin), and even chess (Lasker and Reshevsky) and umpiring (Stark). Other sports are not neglected. Kling,

Greenberg, Schacht, Berg, Leonard, Friedman, Luckman, and the rest appear in well-told portraiture, with the pleasant commentary of the author.

THE JEWISH COMMUNITY OF UTICA, NEW YORK 1847-1948, by S. Joshua Kohn (American Jewish Historical Society).

The research of American rab-

bis in the history of the communities they serve have brought into being a remarkable series of local studies.

Dr. Kohn's incumbency of the Conservative rabbinate in Utica for 16 years has borne edifying fruit in this dissertation. The extent of his reading and investigation is remarkable; he has even delved important facts from an unusually descriptive savings bank record.

The author does not relinquish his own religious and political predilections, but he covers in fullness every movement, every organization, every person, involved in the story of Utica Jewry.

Dr. Kohn founded the Jewish community council of the city, and directed it in its early years. He was instrumental in bringing to Utica an illustrious group of lecturers, and in unifying the community beyond the normal in cities with an appreciable Jewish population. The illustrations, notes, references, and tables are exhaustive. A major contribution.

REACHING FOR THE MOON, New York.

by Julius Mark, \$3.00 (Farrar Straus and Cudahy).

The senior rabbi of New York's Temple Emanuel has here gathered a number of his addresses, including his earliest discourses at the temple, comments on the new Israel, apologetae for Reform, comparisons and contrasts between Judaism and Christianity, and expositions of Jewish doctrine.

Rabbi Mark displays understanding, religious devotion, and homiletic ability throughout; but he is guilty of minor solecisms, such as citing Henley's line as "how straight the gate" instead of "strait."

ABRAHAM BURSTEIN

Cafe Sahbra Open All Summer

The Cafe Sahbra, featuring the exciting Israeli singing artist, Shoshana Damari, will be open all summer. The delightful cafe is a mecca for Jewish visitors to New York.

WHAT'S DOING

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jects and the raw materials from which they were made shown against photomurals of Israeli scenes and architecture.

Museum of Contemporary Crafts, 29 W. 53d St. Open daily from 12 to 6 p. m. till Aug. 30.

"Shtetl Exhibit": — Photographs and documents representing 381 localities graphically portray Jewish life in Eastern Europe. Yivo Institute for Jewish Research, 1048 Fifth Ave. For group visits, call LE 5-6700.

Exhibit: Paintings by contemporary American and Israeli Jewish artists. Open daily 1-5 p. m. Sunday 11 a. m. to 6 p. m., except Friday. Jewish museum

92d St. and Fifth Ave. Admission free.

Exhibit: A one-man showing of stained-glass art of Jean-Jacques. Presented by the Union of Hebrew Congregations. House of Living Judaism, Fifth Ave. at 64th St. Open to the public till July 15.

Exhibit: Paintings by Israeli young people, boys and girls aged 12-18, selected from works produced during annual summer art workshops conducted by the Louise Waterman Wise Youth Center in Jerusalem. Junior Museum studio, Fifth Ave. at 82d St. Open to public till Sept. 7.

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tions of America, 305 Broadway, New York 7, N.Y. BE 3-2220

The National
JEWISH POST Visits

HAMILTON, OHIO

ILLS OF JEWISH LIFE ARE SHARPER IN SMALL TOWN

By Rabbi JOSEPH KRICKSTEIN

HAMILTON, Ohio — The ills which beset American Jewish life generally — Jewish illiteracy, religious and cultural apathy, shallow, hybrid Judaism, and all their incidental accompaniments — have a sharper edge, stand out in bolder relief, in the small Jewish community, simply because there are no greener pastures to escape to, as is the case in the large and middle-sized Jewish communities.

THE LOST ART of davening in Jewish life, the passing of the last of the Mohicans — the old balebatim who could be depended upon to pinch-hit for the rabbi in reading the Tora and performing other ritualistic home and synagogue practices — the virtual extinction of kashrut and the faintest remnants and tokens of some Sabbath observance, the deep-seated anti-intellectualism and submergence in trivialities . . . these things stand out like sore thumbs in the small Jewish community . . .

It is undoubtedly true that the moral ties of Jewish communal life in the small Jewish community are much more embracing and binding than in the large Jewish population centers, where Jewish education. For this purpose, it sponsors the recently established "Hamilton Jewish Education Assn." which aims to provide the means for all the Jewish children in the community, both boys and girls, to enjoy the benefits of a graded, comprehen-

PROFILES ON U.S. JEWRY

This review of Hamilton, O., Jewry is part of a continuing series of profiles of American Jewish communities, large and small.

These articles will seek to interpret Jewish life in these cities in terms of the major questions facing the American Jewish community. Among these questions are the development of greater spiritual emphasis in the lives of American Jews, the progress in fund-raising, the new physical characteristics of the Community (new buildings, etc.) prevalence of social restrictions against Jews, the degree to which Jews participate in city-wide movements and organizations, growth or decline in inter-marriage and its effects on Jewish community life, etc.

sive, Hebrew-based curriculum, with approximately 200 hours from age of 8 to 15.

Though still in the embryonic stage, this organization appears to have potentially rich and fruitful possibilities provided the synagogue group is imaginative enough to go all out to give its utmost moral backing and energy.

Flight from Jewish identification and responsibility is so much easier for those who are so minded — a condition which is reflected in the small Jewish com-

munity in a greater synagogue affiliation, Sunday school attendance, financial per capita support, percentage wise, than is the case in the large cities.

The crucial area, of course, is Jewish education . . .

TO COME DOWN to cases, here in Hamilton, although because of its proximity to such a Jewish mother-city as Cincinnati, and its opportunity to draw upon the service personnel of the Hebrew Union College for the temple rabbinate and the teaching staffs in both congregational Sunday schools, and similar aids in other respects, it has suffered so much less from the provincial isolation that is the bane of the average small Jewish community, the state of religious education has continued to be through the years on a quite primitive level.

It consists of two congregational Sunday schools, both poorly equipped and inadequately programmed, with the most rudimentary, even shameful, room facilities . . . in the case of the synagogue supplemented with the study of Hebrew for about a minyan of boys one or two hours a week for several years leading to bar mitzva . . .

SUNDAY school at best is inadequate and at worst or near worst, as it generally is in the small Jewish community . . . a far, the advantages accruing to wasteful play game at Jewish education . . .

As for the minimal Hebrew instruction provided by the syna-

gogue, it is scarcely of much would eventually lead to a religious Conservative-Reformist fusion, with a single synagogue center alongside the school building . . . and thus create a unified kehila able to perform the tasks which the present sorely divided and suspicion- and friction-scarred community must now let go by default for lack of means and power.

The temple group finally rejected the educational merger plan and set about under energetic leadership, on its own, on a \$43,000 building project which will include the erection of a new social hall on the north side of the present temple building and the remodelling of the present vestry room of the temple into eight Sunday school classrooms.

The plan had much in its favor the children and to the entire morale of the community from such an educational merger in one school building amply planned and ministering to some 100 children from nursery age to confirmation at 16, providing for a library for a generously financed educational staff, largely of HUC students, principaled and supervised on equal terms by the rabbi of the synagogue and the student rabbi of the temple, assisted by a board of education on which synagogue and temple would be equally represented and supported by a single PTA acting as the arm of the United Jewish Womanhood on the educational front, with confirmations held at the temple and bar and bat mitzvahs at the synagogue, all the Jewish children of the community growing up together . . .

THOSE WHO favored such a plan, and there were many in both camps, figured that this

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BRITISH DISAFFILIATE FROM REFORM BODY

LONDON (P-O) — On the eve of the annual convention of the World Union for Progressive Judaism (Reform) here, the Reform Synagogues of Great Britain voted to disaffiliate from the body.

The vote did not bar member congregations from association with the World Union.

The convention here is expected to name Dr. Solomon B. Freehof, of Pittsburgh, as president succeeding the Hon. Lily H. Montagu.

L. T. S. Littman, joint vice-chairman of the Reform Synagogues of Great Britain, told the meeting that if the World Union and the World Council of Syn-



George Friedland Buys Into Israeli Bank

TEL AVIV (P-O) — George Friedland, of Philadelphia, head of Food Fair stores, has purchased 50 per cent of the Feuchtwanger bank here. His associate in the purchase is X. Federman, of Haifa.

CURBS FOR POLITICIANS
Torchlight parades, showing of movies, artistic performances, playing of musical instruments and singing as methods of electioneering may be forbidden in Israel if a bill being considered by the knesset becomes law.

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WHY U.S. ZIONISM IS DEAD

Just how much opportunity was given to the American Zionists to voice their views on the proposal to enlarge the World Zionist organization by accepting into it large non-Zionist bodies, such as the United Synagogue?

THE ANSWER is none.

Does this mean that the procedure by which this new departure was adopted was undemocratic, or shall we say unparliamentary?

The answer here too is no.

THE ACTIONS committee is made up of delegates from all Zionist bodies who hold membership in the World Zionist organization and these representatives discussed the issue at length before finally voting for this proposal advanced by Dr. Nahum Goldmann, president of the WZO.

No organization the size of the WZO could expect to hold a referendum every time an important issue arose. The decision-making apparatus of the WZO is as democratically constituted as that of any world Jewish organization.

YET, ALL THIS having been said, it must be obvious that something is lacking.

And this something is not an inconsequential ingredient, because every American Zionist, if he stops to think about it, must realize that he had no voice in the making of this decision which will radically revise the Zionist movement.

ANOTHER APPROACH to the same subject might be the question of what might happen to American Zionism if questions such as this one could be debated throughout the Zionist world. We think this kind of discussion would have invaluable effect in restoring a feeling of participation and belongingness which by now has almost been dissipated.

This sense of separation, this degree of distance from the place where decisions are made, would be fatal to any movement, and has been fatal to a powerful Zionist organization, such as the ZOA, which at one time was a mainstay of American Jewish life.

IT'S NOT AN easy riddle to solve, and we don't know any simple solutions. The baby has grown up and is going its own way, and the parents have that helpless feeling of not being granted.

A way should be found to give the Zionist movement back to the people. The work of the actions committee or the Jewish Agency is no more relevant to the life of a Zionist in St. Louis or Chicago than is the activities of the UN.

THIS CREATES ANOTHER evil, and that is that the world Zionist leadership loses the fertilization from the debates and initiative and vitality of the people who compose the Zionist movement.

The bringing in of the Presidents' Conference into an advisory position with the Jewish Agency will serve to alleviate this ill, but nothing can really replace the wealth of help in every direction that any revolutionary and dynamic movement gets from the masses of people who support it.

REFORM TREND CONTINUED

It would be a misinterpretation of the present mood of the Reform rabbinate to assume that because at their recent convention they did not act upon suggestions for the formulation of a minimum guide that there has been any change in its by now clearly defined trend toward greater acceptance of ritual and observance.

EXACTLY THE opposite was true.

Although because of the concern that a guide might crystallize into a code and the fear of other difficulties the proposal did not advance very far, the matter of Reform's acceptance of more and more traditional practice is something else again.

ANY CLOSE observer of the transition of Reform from a rejection of anything that smacked of traditionalism and especially Orthodox practice to a re-evaluation of ritual and the emphasis on observance would have felt that the 70th annual convention of the Central Conference of American Rabbis (P-O, July 3) lent support to and strengthened this positive movement.

Whether or not a code or minimum guide will be accepted by Reform in years to come, it is clear that Reform is definitely on the road to the kind of maturity which doesn't reject just because someone might misinterpret or because by not rejecting something Orthodox or Conservative is emulated and adopted.

The NATIONAL JEWISH POST Combined With OPINION

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FRIDAY, JULY 10, 1959

The EDITOR'S CHAIR . . .

RABBI JACOB J. Weinstein's column is missing from this issue of The POST and OPINION for the first time in several hundred weeks. To many, the column was highly controversial, to others it was the kind of stimulating reading which opened vistas of new thinking, and indicated approaches to problems from unorthodox, both with the capital "O" and with the small case "o", views.

The remarkable thing about Rabbi Weinstein's column which even his Orthodox critics must concede, was the loveliness of the prose in which it was couched. It was almost poetic in its imagery and balance, its cadence and exquisite choice of words and phrases.

SEVERAL MONTHS ago, Rabbi Weinstein advised us that he must soon discontinue his weekly contribution. From then on, we nursed the hope that he might feel the same wrench we know the majority of our readers will experience, and therefore, despite the need for time for other duties, reconsider his decision.

But that was not to be.

He suggested a few names as possible replacements. We can't think in those terms, for the kind of combination that was Rabbi Weinstein—great writer and great humanist—doesn't occur that often. We'll leave his place blank—for the time being at least.

•

ONE OF THE largest travel companies in the world is working out a program with The POST and OPINION, which will enable rabbis to lead tours to Israel (including Europe) from their own congregations. This is most desirable, we believe, for many more people would be visiting Israel if they knew they were going there in the company of friends and fellow congregants. The rabbi, because he fills the place of tour leader, will because he fills the place of tour leader, will get the chance to make this glorious visit to

Those rabbis who are interested in this proposal, may drop me a note at P. O. Box 1633, Indianapolis, Ind. The travel company

is interested in learning how many rabbis would care to participate in this program.

•
HERE'S AN INTERESTING item, which our alert reporters dug up.

When the National Jewish Welfare Board (JWB) sent us their annual list of Jewish graduates of the service schools—West Point, Annapolis, King's Point and Colorado Springs (Air Academy) (P-O, May 22), there was an Indianapolis name of a graduate at the air academy.

IN A SITUATION like this, our local reporter could normally be expected to know the young man and his family. But in this case, the name, not even Jewish-sounding, drew a blank.

As good reporters, we contacted the father, who is a state official, and he told us that his son was "quite a free thinker" and had been exploring "several different religions." He volunteered that his son might have become friendly with several Jewish boys, and may have been asked to go along to "Jewish chapel" with them.

WE TRANSMITTED this information to Bernard Postal, the head of the public relations department of the JWB, who sent it on to Chaplain Arnold Kaiman, the Jewish chaplain at the school.

Back came this letter:

"Lt. began coming to services regularly at the Academy and took instructions this past year, although no formal conversion ceremony has been documented either by myself or Rabbi Greenberg, past chaplain of the Air Force Academy while they were stationed at Lowry Field in Denver.

"He identified himself openly as Jewish, as the cadets fill out religious preference cards and participated in the Jewish Baccalaureate service on May 31, 1959. We took his picture with the board member from the JWB in this area, Mrs. Lawrence Reibscheid. He is to be stationed in Georgia and plans to meet with the Jewish chaplain there for further instructions.

"As I understand it, his parents are Unitarians in Indianapolis and curators of the local museum there."

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: Would you be able to tell us the meaning and origin of Narotsky? Other members of the family took the name Norotsky, or Zanaretsky, and later shortened it to Zanar. The family comes from what is now Eastern Poland.—MRS. S. NAROTSKY, East Aurora, N. Y.

ZANARETSKY is a family name of geographical origin. It is taken from the name of the town of Zanaroc in the district of Swieclany in Lithuania. The little town with a population of 295—of whom seven were Jewish—is situated

on Lake Naroc and the name of the place means: "Beyond the Naroc." Zanaroc means "a native of Zanaroc." Some miles away from the little town of Zanaroc there was an inn of the same name inhabited by three Jewish persons, 155 years ago. It is possible that the latter were your ancestors.

• • •
DEAR MR. PEARLROTH: My grandfather came from RADAUTZ BUKOVINA, near CHERNOWITZ, and the name is KULA. Some in the family spell it different ways (Kulla). Will

you please explain the origin of my name? Thank you.—JACK KULA, Bronx 53, N. Y.

KULA is a synonym of the name Jacob. In the affectionate diminutive Jacob is changed to Jankoly as a familiar address. Sometimes only the last half of the name is used and the name is changed to Koly. Kula is a further evolution. Your ancestor who was called upon to choose a permanent family name in 1789 selected his familiar diminutive and made it his surname. A great many Jewish family names today have the same origin.

LOOKING BACKWARD . . .

Dual Loyalty Charges by Council for Judaism Hit

20 YEARS AGO

More Jews joined 400 or 500 wandering along the German-Polish border, attempting to get out of Germany. Field dogs let loose by frontier guards attacked them . . . One hundred fifty Hanover Jews were taken from their beds at night, shipped in two trains to the Polish border, and turned loose with hounds at their heels.

10 YEARS AGO

The National Community Relations Advisory council approved a statement for the general press denouncing charges of dual loyalty against Zionists and affirming complete loyalty of U. S. Jews to the United States. The charges

banned the display of signs such as "Gentiles Only" and "Restricted Clientele." . . . Poland and Hungary stepped up drives to smash Zionist activity and seal their borders against Jews attempting to escape to Israel.

FIVE YEARS AGO

Eight persons were killed and 53 wounded in a clash between men devot

Zionists Intent On Self-Destruction; Synagogue Groups Won't Fit

Editor Jewish POST and OPINION
Perhaps this conjecture is premature, but not only American Orthodoxy, but American Zionists and even members of the Conservative and Reform elements will join in opposition to Dr. Goldmann's proposition to invite the United Synagogue to join the World Zionist movement (P-O, May 22, '59.) It is impossible to understand why some Mizrahi leaders support the proposition, although when they are queried, they issue emphatic denials.

IT IS PERHAPS necessary at this point to question the entire framework of the Zionist movement which seems intent on self-destruction.

Until now, the Zionist movement has been a political movement consisting of various political parties. Its decline commenced when Mr. Ben-Gurion asked "Who is a Zionist" with the avowed purpose of restricting the movement's activity to fund-raising and harmless cultural work. The average Zionist has been shorn of his voting privileges.

No election has been held in years although the purchase of a "shekel" explicitly entitles the purchaser the right to vote. Delegates to Zionist Congresses are appointed by parties based on "shekolin" sold and it is no longer a secret that parties could and did purchase "shekolin" en masse.

IT IS THIS kind of self-perpetuation which has led to the fall and decline of Zionism. Dr. Goldmann is clutching at a mirage if he expects non-Zionist groups to rescue Zionism.

American synagogue groups have particular goals and purposes. If the members of Young Israel or the Union of Orthodox Jewish Congregations become members of the World Zionist movement, why does he need Mizrahi? If a member in a United Hebrew Congregations temple becomes an affiliate of World Zionist movement via congregational affiliation, why the need for a Zionist Organization of America? On the other hand, there may be members of any and all synagogue groupings who reject any affiliation or those who prefer specific affiliation via a party.

IT SEEMS to me that a campaign to urge every member of a synagogue in the United States to join a Zionist movement would

serve the same purpose without bringing the ideological clash so divisive on the American scene into the Zionist picture.

Mizrahi was specifically created to represent the Orthodox Jew in the Zionist arena. As a political party, it is not faced with the ideological problems synagogue bodies do. It is no secret that Orthodox groups in America are constantly plagued with the problem of whether to remain in existing frameworks with other religious groupings. Dr. Goldmann seems to have seriously misjudged the temper of Young Israel and the Union of Orthodox Jewish Congregations to broach his proposition at this time.

AT A MEETING of the Rabbinical Council of America some months ago, when the proposition was first unearthed, unanimous sentiment was that it would be preferable to leave the World Zionist movement than to accept this proposal or to call on Orthodox groups to affiliate with the World Zionist movement.

In addition to spontaneous reaction to giving a non-Orthodox religious grouping official recognition by the Zionist movement, there is the more practical and logical conviction that the synagogue has its own area of work on the American scene and the Zionist movement its own functions in Israel. More considered reaction can not fail to recognize the tremendous contribution of Reform and Conservative Judaisms to Israel and to Zionism within the Zionist framework, but even Reform and Conservative synagogue bodies must ask themselves whether it is their role and function to join the Zionist movement officially.

EACH synagogue body must also ask itself whether the internal strife this proposal is engendering is worth the price of displacing an existing framework, which only eleven years ago, operating as a democratic body, created the great miracle of our times.

One can not but be amazed at Dr. Kaplan's utterly irresponsible charges that Mizrahi leaders who oppose change in the status quo may be guilty of causing a "third churban."

First, the Bible makes no mention of such destruction and one wonders on what new text Dr. Kaplan bases his forebodings. It seems presumptuous for someone

who has never left the sacred confines of 122nd street to make such assertions about those responsible for a Kfar Etzion and Tirat Zvi.

The framework which gave us the State is certainly able to link American Jewry with Israel, if given only half a chance. By now, the divisiveness of the Goldmann plan should be as clear as the historic divisiveness of Dr. Kaplan's Reconstructionism.

THOSE WHO don't agree are either bad Zionists, non-Zionists, archaic or old fashioned. American Orthodoxy, American Zionism, American Jewry can not accept dictation of plans concocted and approved without their direct representation and imposed upon them by an Actions Committee where Israeli Jewry, thousands of miles away in distance, spirit, and understanding, of the American scene have twice as many votes as those directly concerned.

Where is the democracy that Dr. Kaplan so vigorously champions in Jewish life?

Zionism is at the crossroads

as is American Jewry's interest in Israel. Either it rejects the leadership which has brought the once Zionist movement to its knees begging non-Zionists to affiliate and save it or it stands firm and rebuilds its own sagging supports by creating a meaningful partnership with Israel. Mr. Ben-Gurion, too, must decide whether he will allow a virile Zionist movement to flourish or a sedate party of afternoon cocktail parties for Israel as a philanthropy.

LOUIS BERNSTEIN,
Rabbi

Young Israel of
Windsor Park
Bayside, N. Y.

Anti-Scorpion Serum Out

JERUSALEM (P-O)—A serum powerful enough to counteract the effects of two stings from "Israel's biggest healthiest, and most-dangerous scorpions" was produced last month for the first time by Dr. Aharon Shulov of the Hebrew University and director of the Jerusalem Biblical Zoo.

SCHOONERS HELD IN PORT

Possibly to avoid their capture by Israel, the Egyptian ports and lights authority has forbidden Egyptian schooners to leave port on the trade route between Egypt and Syria and Lebanon.

JEWISH COMMUNITY IN DIRE NEED OF P-O; BUT P-O IS STAGNANT, NEEDS WAKING UP

Editor Jewish POST and OPINION
There is certainly a great need for an Anglo-Jewish publication which reaches the homes of a large number of Jews. However, if I may take New York City as an example, a minute percentage read Yiddish papers, Anglo-Jewish press, or similar publications. Most people are content with their organizational or synagogue house organs. The Jewish community, of whose problems I am cognizant, is in dire need of a paper such as yours . . .

I BELIEVE The POST and OPINION is doing a fair job at present. You expose many facts through editorials and stories. I enjoy Carl Alpert's column plus events in New York City immensely. However, you have been devoting a bit too much space to our "Jewish anti-Semitic"

pals, the Council for Judaism. You have developed a pattern of publicizing this group and when you hit the nail on the head by exposing Chicago's Rabbi Singer, people complain bitterly where they should be happy . . . Singer's exposure in itself is a credit as to what you can do.

Helen Cohen, in my opinion, has a limited Judaic background and has no right to question halacha. She should stick to recipes and delinquency, not religious law. In fact, due to Mrs. Cohen, your paper is a recognized scandal sheet at many Jewish seminaries.

RABBI WEINSTEIN 's an interesting person, but if you do something do it right. His weekly view of the sidra is strictly from the secular viewpoint. For an

editorial page column, it should have more of a religious angle.

Why not have guest rabbis writing this column weekly, or have an Orthodox or Conservative rabbi pen this column on a continuous basis? It seems to me that most Jews who would be interested in a paper of your type are on the average Conservative and not Reform . . .

Prior to initiating my subscription two years back, I first researched the Anglo-Jewish press to find a worthwhile weekly. I felt The POST was the most concisely written and broadest journal. I still feel this way today, but you people are remaining stagnant where you should be growing. Wake up!

SANFORD ZWICKLER
Brooklyn 14, N. Y.

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Says Gimmick Makers Forget Attendance Not All of Judaism

Editor Jewish POST and OPINION

Once I overheard the president of a prominent Orthodox congregation in the heart of Boro Park in Brooklyn remark that when they seek the services of a rabbi, they want a man who will be a "drawing card" to draw the crowds. Jokingly, I offered the suggestion that they engage Eddie Fisher; and he replied that they can't pay enough.

NEEDLESS to say, the call "come to synagogue — come to services" was a call in the wilderness; even for those who were persuaded into attending services, their participation was very superficial. Furthermore, with all the gimmicks in the modern synagogue, the "crowds" have not been brought in. In fact, there is a trend now to abolish those gimmicks of convenience, such as late Friday night services, special occasions labeled "Brotherhood," "United Nations," "Hassidah," "Youth," etc. . .

Too often, even after the persistent measures have brought large attendances into the houses of worship, the average wor-

shipper is not inspired to pray, and doesn't get the benefit of prayer. The whole service is wrapped up in a slogan, and put away . . . The whole religion is reduced to church attendance — steady and regular church attendance is the be-all and end-all of a religious fulfillment.

IN JUDAISM, no matter how important a part the synagogue plays in the pattern of the Jewish community, no matter how vital it could be as was the sanctuary of old, as the Temple of Solomon in Biblical times, the synagogue is only a part of the total picture of Judaism. To attend the synagogue is to participate in public prayer. (In certain cases a person should pray at home and not attend the synagogue.) The study of the Tora is more important for a Jew than to attend the synagogue. . .

The sooner we will get away from emphasizing the superficial, but instead start to emphasize the essentials of Judaism, the better . . .

RABBI ABRAHAM H. ALBUM
Congregation Sons of Israel
Chambersburg, Pa.

School Keeps Jewish Music Alive, as Weinstein Suggests

Editor Jewish POST and OPINION

We of the Feinberg Synagogue religious school were particularly interested in the eloquent tribute paid recently in Rabbi Weinstein's column to the deathless composer, Handel (P-O, May 23).

OUR INTEREST was stimulated by the fact that in April of this year our choir participated in the presentation of "Judas Maccabeus" in our famous Music Hall, under the superb direction of the eminent Max Rudolph, in conjunction with the Cincinnati Symphony and the Miami University Choir.

This offering was enthusiasti-

cally received by the audience and acclaimed by the local music critics.

THIS IS the second time that our choir has been invited to the Music Hall. Last year's performance was entitled "The Sholom Aleichem Suite" by Hovey, with Dr. Thor Johnson conducting.

In our own modest way, we therefore endeavor to translate into action Dr. Weinstein's sage suggestion, to keep Jewish music alive.

HERMAN HERSH
Director of Music
Louis Feinberg Synagog
Cincinnati, Ohio

Teachers Today Shun Reform

Editor Jewish POST and OPINION

I read a summary called "A profile of the teacher in the afternoon schools," which was gleaned from the survey of the national study of Jewish education.

There were many interesting statistics about Jewish teachers, amongst which was the following:

"He is probably affiliated with a congregation (70.7%) which is apt to be Conservative (50.6%) or Orthodox (44.2%)."

Rabbi Maurice Eisendrath is reputed to have said that if

Jesus was alive today, he would belong to the Reform movement. Jesus was supposed to have been a teacher. How odd that the teachers now-a-days do not share the desire to be affiliated with Reform. Is it possible that the Jewish teachers, who as a group, are the largest number possessing a cultural background, choose Conservative and Orthodox Jewry rather than Reform?

I feel like paraphrasing the present popular advertisement about, "a thinking man's filter."

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I THINK AS I PLEASE

Unlike Americans, Israelis Give Money All The Time

By CARL ALPERT

HAIFA — Jews overseas who have become accustomed to the various fund-raising drives of all kinds for Jewish causes at home and abroad, frequently inquire as to the organization of such campaigns in Israel. They realize that the new immigrants and the not-yet-integrated can not be looked to for contributions, since they are on the receiving end, but how about the other half of the population?

WHAT OF those who are gainfully employed, and are getting along? Does Israel, too, have its big campaign dinners and its drives; its quotas and its solicitation committees; its card-calling and social pressures?

The fact is that the Israeli probably gives a larger share of his annual income for the causes which command the support of Jews in other countries—but not in the same form. One must first

understand the nature of the social organism here. Israel is a welfare state, and many of the services which elsewhere seek private aid and contributions, are here functions of the government. But where does the government get its funds if not from the taxpayer?

THUS IT IS that citizen of Israel finds himself automatically taxed, by direct or indirect levies, to maintain necessary institutions and services.

For example: there are very few private hospitals in Israel, and these are operated like a business. The big, popular institutions are maintained by the government (taxes), or by the Histadrut (membership dues.) Hadassah is in a separate category.

One of the growing needs of the Jewish community abroad is Jewish education, and the annual drives justly seek larger sums for this end. In Israel edu-

cation is a function of the government, and the taxpayer must see to it that a proper Jewish education is available for all.

EVEN THE religious life of the community is to a large extent covered by tax money. Many large synagogues are built by the municipalities—and the salaries of the rabbis and other religious functionaries are paid by the government. Whether one is a synagogue member or not, he is indirectly paying for the maintenance of the religious institu-

tions. More immigrants expected, with the consequent burden on the nation's economy? Taxes go up, or perhaps the government announces a compulsory loan on all citizens of sufficient earning power. Contributions to the Jewish National Fund or the Keren Hayesod are in most places of employment made subjects of automatic payroll deduction.

IN ADDITION to these, Israel has its own small fund-raising drives, and as might be guessed, the ladies excel at these. The March of Dimes, for aid to polio victims, has become an effective fund-raiser. The Red Magen David (Red Cross) not only collects contributions, but runs a big annual raffle, with automobiles and other big items as top prizes. The same is true of the Soldiers' Aid Committee, which seeks to make life easier for the boys and girls in the armed forces.

An institution like the Technion, Israel Institute of Technology, can in good conscience turn to local industry and local industrialists and solicit support on the grounds that if not for the annual graduating classes of engineers and technologists, a good many of the country's industries could not exist.

IT IS GOOD to report that there is full understanding of the responsibility involved and the income from this source is rising annually. Indeed, the builders and constructors of the country have assumed a voluntary tax for the benefits of the Technion, based on the number of bags of cement which they use per year.

The housewife who receives solicitors at her back door, finds that she is called upon to contribute to the Volunteer Fire Department, to Wizo, to a Children's Home, to the Helen Keller Institute, and to a host of other lesser causes—all on top of the ever mounting tax load.

No, Israel does not have an annual United Jewish Appeal. It seems to me that we are called upon to give all the time, and all year around. And nobody can tell us that this is the last year. We know that taxes never go down!

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JEWISH TEACHERS DAY SAID BIG SUCCESS

• Editor Jewish POST and OPINION The editorial on Yom Ha-Moreh which appeared in the June 7 issue of THE POST and OPINION contained an unfortunate misstatement of fact. For the idea of Teacher's Day, which was proclaimed by the American Association for Jewish Education last December, enjoyed a resoundingly enthusiastic reception at the hands of the American Jewish community. Clippings of articles which have appeared in the Anglo-Jewish press give evidence of the participation of at least 60 communities in the United States and Canada in the first year's celebration.

The nation-wide observance during the week of Lag B'Omer culminated in the crowning of Mr. Harry Perach of Miami Beach as the "National Teacher of the Year." Regrettably, no announcement of this important event appeared in your columns.

It is the plan of the American Association to make Yom Ha-Moreh a continuing annual affair, and to prepare, as it did this year, program aids and materials for rabbis, school administrators, and chairmen of PTA's and school boards.

RABBI HYMAN CHANOVER
Director
Department of Teacher
Education and Welfare
American Association for Jewish
Education

• Editor Jewish POST and OPINION May I take issue with your editorial (P-O, June 19), "We Ignore Them," in which you state: "American Jewish Teacher's Day came and passed and hardly a Jewish community in the United States took note."

The Conservative congrega-

tional schools of Long Island, affiliated with the L. I. Association of Jewish Congregational Schools, sponsored a Yom Ha-moreh dinner on May 26 at Congregation Beth David in Lynbrook. The Long Island Association was particularly proud on this occasion to hail the principals and teachers who have served our congregational school for five years or who have been in the profession for eighteen years. More than two hundred laymen and educators attended this inaugural Yom Ha-moreh

Says Jewish War Vets Issued Own Statement

• Editor Jewish POST and OPINION My attention has been called to the article on page three of the June 19 issue, reporting the action taken by the National Community Relations Advisory Council in connection with the Civil Rights Bill.

At the end of the second paragraph of this article, the second sentence reads "The Jewish War Veterans was the lone national organization which failed to sign."

I would like to call your attention to the fact that the Jewish War Veterans specifically stated to the other member agencies of the NCRC that it had submitted its own statement. We felt that this was one issue in which JWV should express its own views and not be included in a symposium of views.

It would occur to me that before The National Jewish POST and OPINION would report that JWV was the lone national organization failing to sign, it would have behooved whoever was preparing the article for publication to have gotten in touch with

tribute and were privileged to listen to Dr. Azriel Eisenberg, executive vice-president of the Jewish Education Committee of New York.

We in Long Island are proud of our educational accomplishments and are well aware of the significant and central role our teachers play, in our daily efforts to create a positive and vibrant attitude towards Judaism on the part of our American Jewish Youth.

RABBI MORRIS S. FRIEDMAN
Congregation Beth David
Lynbrook, N. Y.

Says Jewish War Vets Issued Own Statement

JWV and ask what the factual situation actually was. As it is, we have had several inquiries because of the tone of the article, indicating that JWV failed to sign as disagreement of the idea of the Civil Rights Bill.

JOSEPH F. BARR
National Administrator
Jewish War Veterans of the
United States of America

(Editor's Note: Mr. Barr's quarrel would seem to be with NCRAC, who issued the release and with whom our reporter checked for accuracy.)

Venezky Expected To Spark Reform Drive

NEW YORK (P-O) — Julian Venezky, one of the nation's top lay fund-raisers, and the man most responsible for the launching of the Israel Bond drive in 1952, has been named national chairman for special gifts of the combined campaign for Reform Judaism. The 1959 goal of the drive is \$3,558,000.

Informed sources say that the ascension of Venezky to a top post in the campaign, which is being led by A. B. Polinsky, of San Diego, Calif., means a shot in the arm for the effort. Funds from the drive support the Hebrew Union College-Jewish Institute of Religion and the activities of the Union of American Hebrew Congregations.

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Shapiro Warns Against Trusting Socialists

Separation of Church, State
In Israel Said Impossible

PINE VIEW HOTEL, Fallsburg, N. Y. (P-O) — Anybody who plans to strengthen religious education in Israel would do well to be careful of the Socialist government, the Mapai party and the Histadrut.

This was the advice of Moshe Shapiro, ex-minister of religions in the Israel cabinet, to the convention of the Rabbinical Council of America (Orthodox)

Shapiro here.

Shapiro warned against "blinding yourselves to Mapai's new tactics aimed at satisfying the demands of the religious Jews."

Shapiro expressed the view that in Israel a separation of state and synagogue is impossible.

He said that "in other countries separation of state and church is based on historical

H. H. Aptekar Heads Communal Workers

PITTSBURGH (P-O) — Herbert H. Aptekar was named president of the National Conference of Jewish Communal Service (NCJCS) representing professionals in the fields of social work, education, community relations, health and welfare, and Jewish center activity throughout the United States at the 61st annual meeting here.

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BALABOSTA BUSY?

Busy, brainy, brave balabostas deserve to eat out, says Carl Alpert.

Services Leave
Him Lonely, Lost

• Editor Jewish POST and OPINION Your editorial describing services at the Spanish and Portuguese synagogue brought back deep nostalgia of thirty years. I spent many childhood hours there and to this day can repeat almost verbatim the first sermon David Cardozo preached on every Yom Kippur and which has been part of my religious life ever since.

THE IMPORTANT issue, however, is not the beauty of the synagogue nor its medieval elegance, but a more fundamental issue which has been lost in contemporary American Judaism—that liturgy is not a show piece of good taste or fine singing, but is an architectural expression of worship. Without being arrogant, and without trying to be, as Sephardim are sometimes accused of being, proud, thirty years of American contemporary services still leave me lonely and lost, and the modern bar mitzva setting revolts me.

Will Herberg pointed out that American Judaism has no roots in liturgy or history and it sometimes confuses the golden voice of a "world famous cantor" in a banquet hall with the deepest meaning of liturgy—tefillah.

PERHAPS Heschel is right—we do not need Jewish Music Month Sabbath, Jewish Culture Sabbath, Interfaith Sabbath. Boy Scouts Sabbath, but a Sabbath Sabbath.

Until rabbinic leadership is willing to de-emphasize the spectacular operatic drama of our liturgical life, the services you described so beautifully will only belong to the museum of dead Jewish liturgy. To your editorial I say in humility hazak barukh.

DR. HENRI M. YAKER
Geneva, N. Y.

Koufax's Performance Set New League Record

LOS ANGELES (P-O) — When Sandy Koufax, the Dodgers' Jewish pitching ace who hasn't been in too good form this year, struck out 16 Phils in the game on June 22, he helped set a record, which the experts overlooked.

Although Sandy's performance was two less than the major league mark set by Dizzy Dean, the Phils' pitchers struck out eight, to bring the total for the game to 24, establishing a modern national league record for one game. The strikeout total tied the major league mark for one game.

YIDDISH SONGS FOR RUSSIA
The group responsible for the publication of new musical compositions and songs in Russia, the Soviet State Publishing co., soon will issue a book of Yiddish folk songs, according to reports from Moscow.

Jew Heads University In Canada First Time

WINNIPEG (P-O) — A Jew became chancellor of a Canadian university for the first time when Justice Samuel Freedman, 51-year-old member of the Court of the Queen's Bench in Manitoba, was elected for a 3-year term.

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Deaths

Dr. Semel, Lazare Saminsky, Max Kroloff Succumb

NEW YORK (P-O) — Bernard Semel, 80, honorary secretary since 1918 of the Jewish Education Assn., which he helped found, died last week in his summer home at Atlantic Beach, Long Island.

Mr. Semel joined the executive committee of the Zionist Organization in 1909, was a founder of the Jewish Day (Yiddish daily), and a past president of the Federation of Galician and Bucovinian Jews of America, among many other activities.

MAX N. KROLOFF

HYATTSVILLE, Md. (P-O) — Max N. Kroloff, 51, national director of membership and programs for B'nai B'rith, died last week of a heart attack.

He was a former international president of the BB Youth organization, assistant to the national director of the Anti-Defamation League of B'nai B'rith, and a lawyer.

LAZARE SAMINSKY

PORT CHESTER, N. Y. (P-O) — Lazare Saminsky, 76, composer, author, and music director

Suez Report By Dag Awaits By Israel

JERUSALEM (P-O) — Nasser's flimsy excuse of a state of war with Israel for refusing to permit the Inge Toft, an Israeli-chartered vessel, to go through the Suez Canal is not impressing anyone here. Yet there is little likelihood that Israel will act in the matter until Dag Hammarskjold makes his report on his recent Cairo visit.

Photographer Attacked By Satmar Hassidim

LONDON (P-O) — The visit of the Satmar Rebbe in London, which drew thousands of his hassidim, was marred when a photographer who sought to take his picture was attacked and his camera smashed in the melee.

Although the incident took place at midnight Saturday, for the hassidim was still the Sabbath since the havdala was not completed until at least one hour later.

Your local supermarket CAN have kosher poultry* for the holidays no matter where you live See Food Page

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You, last month in Los Angeles.

Morris A. Halprin, 69, retired owner of the Pacific Coast Textile Co., last month, just two days after he and his wife returned from a two-month visit

to Israel, in Sacramento Valley, Calif. . . . Maryla Jonas, 48, described by the New York Times in 1948 as "an interpreter among the leading pianists of today," last week in New York.

CLASSIFIED ADS

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CANTOR - EDUCATOR—Seeking to change present position for well-established Modern Traditional Synagogue. Successful experience in both capacities. Please reply full details to Dept. 2942, P.O. Box 1633, Indianapolis 6, Indiana.

ORDAINED RABBI—Seeks pulpit in Traditional Synagogue. Phi Beta Kappa College graduate. Experienced in all phases of Congregational Work including Adult Education, Hebrew, Sunday School, and All-Day School Educational Director. Proficient Cantor leading Services, reading Torah. Write to Dept. 2946, P.O. Box 1633, Indianapolis 6, Ind.

CANTOR—Tenor, experienced. Well trained in Chazanuth, amiable personality—Seeking High Holy Days position with Liberal Orthodox or Conservative congregation. Dept. 2919, P.O. Box 1633, Indianapolis 6, Indiana.

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EXCELLENT OPPORTUNITY FOR YOUR CONGREGATION—Prominent cantor seeks position for High Holidays in Midwest area (Minnesota and Wisconsin preferred). Tenor, experienced, well trained in Chazanuth, amiable personality. Dept. 2938, P.O. Box 1633, Indianapolis 6, Ind.

CANTOR — Trained baritone voice. Seeks position in a modern congregation. Can serve as educator and other Synagogue duties. Write Dept. 2934, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

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RABBI—Seeks position with modern congregation. Can serve as teacher, cantor and all communal needs. Write Dept. 525, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

RABBI-CANTOR—College graduate, ordained, experienced in all phases of rabbinical and synagogue work. Seeks High Holy Days and weekend position in the New York area with modern congregation. Write Dept. 528, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

EXPERIENCED HEBREW TEACHERS—Married couple seek to change position. Write to Dept. 2953, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y., or call TW 6-5522 in New York City.

CANTOR-TEACHER—Starting salary \$7500, for Conservative Washington, D.C., Synagogue-Center . . . Mixed choir . . . Please give background, details and references in first letter. Dept. 2954, P.O. Box 1633, Indianapolis 6, Ind.

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RABBI WANTED—One of the largest West Coast strictly Orthodox Congregations desires young Rabbi not over 40 years of age with present pulpit in strictly Orthodox Congregation. High salary. Send complete information. Replies kept confidential. Dept. 2945, P.O. Box 1633, Indianapolis 6, Ind.

REFORM CONGREGATION—In medium-sized Florida city—needs educator for Religious School of 200—prepare for Bar Mitzvah, take charge of educational program, etc. State education, experience, salary expected. Dept. 2948, P.O. Box 1633, Indianapolis 6, Ind.

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Year-Old Synagogue Blasted in Argentine

CORDOVA, Argentina (P-O) — A terrific blast, which destroyed windows for miles around, did unestimated damage to the new Central Synagogue, which was dedicated only last year.

Positions Open

PRINCIPAL - TEACHER — Congregational School on Long Island desires qualified Principal-Teacher. Write resume of background and previous experience. Reply to Dept. 511, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

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